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HERALD OF MISSION NEWS

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No. 1.

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OUR VIEWS OF MISSION WORK.

THE MISSIONARY SPIRIT.

Rev. James Kennedy, New York.

Solomon, speaking from much practical knowledge and experience, has said: "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?" In human life many of our highest attainments and achievements are simply the result of the frame of mind, or spirit, in which we seek the accomplishment of any object. If we act with indifference, fear, hesitation, irresolution or tardiness, then broken purposes and weak, defeated endeavors are sure to be the result; whereas a bold, courageous spirit, animated with zeal, earnestness and enthusiasm, will raise us above weakness, "sustain our infirmity," heal our wounds, deliver us from depression and fear, and enable us ultimately to triumph over all opposition. The state of our spirit, therefore, in all the struggle of life, is a matter of the utmost importance, and more especially in religion, in which faith, realizing a high state of spiritual exaltation, enables us practically to understand what is said of the saints of old, "Out of weakness were made strong."

Now it would, perhaps, be difficult to name any department of practical Christianity in which success is so impossible, unless our spirits be deeply stirred, strongly moved and exercised, as in missionary work. All the life, spirit, love, faith, zeal, courage and enthusiasm that can be

evoked, are necessary here, in the utmost proportion possible; and how such a spirit can best be attained, in all the Churches, is one of the most important questions of the age. To help to attain such a spirit the following suggestions may be found useful:

1. Is it not enough to arouse such a spirit, to consider *the awful spiritual condition* of the world, lying in the evil one?

Let us repeat the text, "We know that we are of God, and that the whole world lieth in the evil one" (1 John 5:19), and will we not feel as did the apostle of the Gentiles, when it is said of him, "Now when Paul waited for them at Athens, his spirit was stirred up in him when he saw the city wholly given to idolatry" (Acts 17:16). That beautiful Athens, gem of the Archipelago, capital of Attica, renowned for its magnificent buildings, its profuse adornment and grand historical monuments, could he not, gazing on the beauties of such a scene, and having access to her famous schools, extensive literature, and most distinguished philosophic sages, and mingling with a people of the most cultivated taste, and living so much at ease that they "spent their time in nothing else than either to tell or to hear some new thing," could he not find employment and enjoyment enough wholly to absorb his thoughts for a few days as he waited for his friends? Ah! the thought that the city was "wholly given to idolatry, was mad on

its idols," had heaped idols together, till it was true, in the words of an old writer, "The country was so full of deities that one might more easily find a god than a man," and yet confessed their ignorance by inscribing an altar, "To the unknown god," such a thought damped all ardor for earthly pursuit, quenched all wish to indulge his natural tastes, and concentrated all his energies in one great desire to save the perishing. Of what importance was her grand history, long line of statesmen and heroes, what was the eloquence of her Demosthenes or the glory achieved by Miltiades, or even the philosophy of Socrates and Plato! Oh, what was all that to a spiritual mind that only saw in the surrounding curious crowds, immortal beings, rushing down to destruction, and in constant peril of eternal perdition! The glory, riches, learning and worldly wisdom of the people in the midst of whom he stood for a time—perhaps the finest of all the Greeks—all counted for nothing to that stirred spirit, which only saw them in a state of rebellion against God and constant exposure to His wrath.

And, oh, when we consider how much more numerous the inhabitants of the world now are than in the days of Paul, and that millions are living and dying unspeakably more degraded and hopeless than the polished Athenians, will not our spirit experience a thrill of such pitiful emotion as will quicken us in the work of seeking the conversion of the world to God? Paul improved the impulse he now felt, preached to them every day in the forum the Gospel of Christ, and was honored with a good measure of success. Let us follow him.

2. The thought that the Gospel is the *only infallible remedy for all the evils* from

which the world is suffering should surely be sufficient to evoke a missionary spirit.

The world, or human family, "lying in the evil one," presents the idea of a universal possession by Satan, "the prince of the power of the air, the spirit that now works in the children of disobedience." Now we know that, as of old, Satan is both *accuser* and *destroyer*, and even in this life it may be said of many of his devotees, "being grievously tormented of the devil." Therefore Paul, describing the work of our deliverance by Christ declares "That through death he might destroy him who had the power of death, that is, the devil." And how is this unclean spirit to be cast out, how is this vile, enslaving, domineering oppressor and murderer to be dispossessed? Only, as we have learned, by the power of Christ put forth by the Gospel. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." The Gospel, therefore, bringing us the knowledge of Christ, is God's own divinely devised remedy for the removing of all human ills, and is always infallibly successful when rightly received and applied. And do not we claim, as professed followers of Christ, that we have ourselves tried this infallible remedy, and proved it to be all-efficacious and all-powerful as reported, and will we conceal this great, invaluable discovery, which is sure to heal, not slightly, but radically and forever, the wounds and bruises and putrefying sores wherewith poor humanity has been affected since sin and Satan have entered our mortal body?

3. The fact, also, that we are *put in trust* with God's remedy, for the very purpose of making it known, should also move our spirit.

As the great missionary, Paul, to whose intense glow of spirit we have already referred, speaks on many occasions of the "ministry he had received from the Lord," he invariably refers to the fact that he was made a minister of the Gospel for a strictly practical end and purpose. Thus, "Whereof I am made a minister, according to the gift of the grace of God, given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3 : 7, 8). And again, "That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles may be acceptable, being sanctified by the Holy Ghost" (Rom. 15 : 16). And for this purpose he declares to Timothy, "According to the glorious Gospel of the blessed God, which was *committed to my trust*" (1 Tim. 1 : 11), and warns the young and beloved son and evangelist, "O Timothy, keep that which is *committed to thy trust*" (6 : 20). And thus to give the Gospel to others was not only a matter of most solemn obligation, but became the ruling passion of his life, so that he is heard crying, "For though I preach the Gospel I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel" (1 Cor. 9 : 16). And lest any one should say, Well, I accept and receive the Gospel for my own salvation, while ignoring the claims of others, he throws our obligation into legal form and declares, "I am *debtor* both to the Greeks and to the Barbarians, both to the wise and to the unwise; so, as much as in me is, I am ready to preach the Gospel to you that are at Rome also" (Rom. 1 : 14).

Such obligation is acknowledged in other matters. When, by a fire or shipwreck, precious lives are imperiled, who would feel warranted to stand aside and say, "I am in no danger," if he could in any way help to save those who, without such help, would perish? No, no, the fire engine is put to work, or the lifeboat and rocket pressed into service, and wrought with a hearty good will, even strangers often assisting, because we feel that those in danger have a righteous claim upon our help, and that we are "*debtors*" to do all in our power to save them. And so far does this principle carry us that crowds will cheer and applaud those who, at personal risk, save those exposed to danger, and on the same principle will not allow even a suicide to die, if by any means, even by force, if necessary, he can be compelled to live.

Nor need we stop to inquire whether those to whom we are debtors, to give them the Gospel, are friends in whose safety we are specially interested. Ah, no! only are they human beings with precious souls. Dr. Guthrie was fond of telling an anecdote of a farmer who had driven into a neighboring town in one of his own farm carts, accompanied by a little child. Leaving the vehicle for a few minutes to go into a store the young horse took fright and madly dashed down the street. While many gazed at the dangerous position of the little one, a woman—herself a mother—followed after the maddened horse, crying at the top of her voice, "Save that child, save that child." A man who was acquainted with her cried at her, What are you shouting for, sure it is not *your* child? Giving him a look of supreme contempt she replied, "It is *somebody's* child," and went on crying, "Save that child," till the little

one was delivered from its perilous position. And is not that exactly what God calls to in the furtherance of His kingdom, "Cry aloud, spare not, lift up thy voice as a trumpet, and show my people their transgression and the house of Jacob their sins." By our mouth, in personal efforts, in teaching, by our example, influence and means, we can all lift up our voice as a trumpet, either by our own labors or through organized missionary agency; for it is one blessed feature of modern Missions that the humblest and the poorest can co-operate with the body at large, and thus do their proportion of the Lord's work. Some speak disparagingly of the place and power of wealthy persons in the Church of Christ. I bless God for them, and I know no nobler individual on earth than the person to whom has been given wealth and means and a heart to use them to the promoting of Christ's Kingdom. But blessed be God, the widow with her two mites is not shut out or excluded from the privilege and luxury of co-operating with the whole body of Christ in the noblest of all works entrusted to His followers. Oh for more enthusiasm in recognizing our trust of the Gospel of Christ.

4. Should it not also quicken us to the highest enthusiasm in promoting missionary work, that therein God confers on us the *high honor of being "laborers together with God"?*

While the obligations we are under to Christ's humiliation work on our behalf can never be measured, we surely should not be insensible of the wonderful favor of being asked to co-operate with Him in all His works of providence and grace. To hear Him say, "The glory that Thou hast given Me I have given them," and to be call-

ed by Him "laborers together with God," and while He alone giveth such increase as makes a glad harvest, "Paul may plant and Apollos water" should surely stimulate to holy and intense devotion. And in how many ways does our Lord associate us with Himself, as when He is represented as taking us into His counsel. "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me" (Is. 45 : 11), and "Shall I hide from Abraham that thing which I do?" He hath also appointed us as His agents in one of the grandest of His works, namely, the reconciling of the world to Himself. "And hath given to us the ministry of reconciliation. . . . and hath committed unto us the word of reconciliation." This is an honor that never has been conferred even upon angels, but instead we have been called angels because of the mighty power which God has been pleased to put forth through human ministry. Thus we have "the seven angels of the seven churches." "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth." Therefore when the Ethiopian eunuch was to be converted Philip was the agent, and when Cornelius, with his family and friends, were to be savingly enlightened, it was "Send to Joppa for Peter." Besides, with such a ministry He gives "power over the nations," and as the four and twenty elders seen by John, were on thrones about the throne of God (Rev. 4 : 4), and assessors with Him "shall judge angels." "This honor is to all the saints," and who, in view of being made partaker of all this grace, would not with holy ambition pray that He might give us something

to do for Him, since He so munificently rewards the smallest act of devotion performed in His service? "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

5. But besides, surely the glorious things that *promise and prophecy assure us shall be achieved by the Gospel*, in the latter day, should fire our spirit.

Whatever God intends to give, He makes it beforehand the subject of promise, and whatever He intends to perform He foretells through the channel of prophecy; and therefore His covenant is a "covenant of promise," and the "testimony of Jesus is the spirit of prophecy." As in the case of Abraham, therefore, God does not hide from us what He is about to do in the Church and in the world. And to what purpose? Not only to comfort and assure us, but to push us forward in the way of duty and effort to realize the great things God has purposed and foretold. So it was in that early promise of salvation made to our race ere the gates of paradise were closed on fallen man. It was so when to Abraham it was promised and foretold, "In thy seed shall all the nations of the earth be blessed," and when David sang, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee." So also when the rapt Isaiah cried, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," and Habakkuk records that oath-confirmed assurance, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." So also when John heard the prophetic shout, "The kingdoms of this

world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever," and when He and Peter both spoke with assurance of the blessed condition of our world in the latter day. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away and there was no more sea." Who can read and contemplate the force of such promises and predictions, and not be moved to seek all the blessedness for the world they imply and secure?

6. And may it not be added that the present attitude of the world toward the Gospel should move us to all possible activity. "Ethiopia shall soon stretch out her hands to God," is a literal realized fact in our day. Every truly Gospel Mission is crying, "We could greatly enlarge the sphere of our operations if we only had more men and means"; and there are coming to us every day petitions and requests for Bibles and missionaries which we cannot meet. The Word of God has free course and is glorified, and heathen tribes are literally stretching out their hands for the bread of life. Now men will freely contribute their money to meet the wants of famine-stricken districts, it may be thousands of miles away, to support for a little the life that now is; with what greater liberality should we seek to give to the perishing the means of eternal life. They are knocking at our doors, obstacles are in a great measure removed; and oh for that apostolic spirit that will regard "the wide door and effectual" as an invitation from God to "enter in and possess the land," and the whole world, as Christ's Mission field, that, cultivated by Gospel agency, will yield the fruits of righteousness.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA, SYRIA.—The administration of the Lord's Supper in Latakia on the first Sabbath of November, 1891, was an occasion of peculiar interest. The hearts of the laborers there were made glad by an accession of eighteen persons to the membership of the church. Of those who thus confessed the Saviour and voluntarily pledged themselves to His service, twelve were from the girls' school and three were pupils in the boys' school. Three were from the outside. For months the Governor has been striving to put a stop to Gospel work in this field, seizing Mission property and ordering teachers to leave the villages. As some of the weak and unstable have fallen under the pressure of his threats, this large accession seems to have been specially intended, as it is certainly fitted, to cheer and encourage our brethren in their evangelistic operations. The Gospel is the power of God unto the salvation of men and women of every race, and though "the heathen rage, and the rulers take counsel together against our Lord," the heathen are His inheritance, and the uttermost parts of the earth will be His possession. The promise of God is the chief inspiration of the faithful missionary.

SUADIA, SYRIA.—Owing to cholera quarantine, our missionary, Rev. James S. Stewart, was unable to return to Latakia with his family at the opening of the school season; but his detention in the mountains seems to have been providential, as it has afforded him an opportunity, which he has

not been slow to improve, of preaching the Gospel at Inkzik, where there is a growing interest in Christianity, and at Suadia. In a recent communication he speaks of the delight that Miss Cunningham takes in her work and of the excellent condition of affairs in that interesting locality. His letter fully endorses all that has been said in this journal respecting the importance of having an ordained missionary resident there. "The work," he says, "would be very hard, but the field is practically uncultivated and very needy. Our short visits to the place are of no account to the needy Fellaheen, because they will not come to us and we have not time to go to them."

CYPRUS.—A letter to the young people of 2d New York, written at Larnaka, announces the safe arrival of our young missionary and his wife at 3 p. m. on Monday, the 9th of November, 1891. None of the missionaries could get away from Latakia to welcome Mr. and Mrs. Stevenson, but there were friends on hand to receive and aid them in finding comfortable quarters for a home. A telegram from Rev. Henry Easson awaited them, in which he promised, as soon as the lifting of quarantine would permit, to go to the island and confer in reference to the location of the Mission.

NEW HEBRIDES.—Rev. J. G. Patton writes that the Presbyterian Church at Victoria has authorized the opening of seven new stations among the remaining cannibals of these islands.

NORTH AFRICA.—A lady missionary, who is working at Ras-el-Djebel, gives the Society that she represents a glowing account of the way in which the Gospel is making itself felt among the Arabs: "All the town is becoming astir with reports of the truths we are seeking to spread among the people. As we pass through the streets we are questioned by one and another as to our belief. What is the book we possess? Even little lads, who gather round us at every corner, are beginning to understand the wonderful words of life, and through them the glad tidings spread from house to house." One little fellow to whom she had spoken in the street was so much impressed, that, after going to see her again and again, he begged her to visit his mother, that she too might know of the love of Jesus. So great was his importunity that he ran in every two hours, saying, "When will you come? when may I fetch you?" And when his desire was fulfilled and the evangelist had received a warm welcome from the family, the boy sat down with a look of triumph on his face, saying, "Now tell them about Jesus." An old Moslem in Tripoli is earnestly inquiring after the truth. He came in much anxiety to a missionary and begged him to explain the doctrines he had been teaching, and afterwards exclaimed, "Oh, it is wonderful! What blindness I have lived in all my life!" He then knelt in prayer, asking God to hear and accept him in Jesus Christ.

AFRICA.—*Central*.—Two French expeditions have been defeated in attempts to reach Lake Tchad and several Frenchmen killed. Two German expeditions from the Kameruns, with the same purpose, have

also been unsuccessful. An English expedition by the Niger and Binue has been quite successful, although it did not reach the lake. It was found that the basins of the Niger and Lake Tchad were entirely distinct. There are now sixty communicants in the Mission at Uganda, which has gone through such fiery trials, and excited so much interest. About 2,000 persons are under instruction. *Western*.—Dr. Harry Guinness writes from the Upper Congo that the State officials have acted so vigorously in their efforts to suppress the slave trade that in many parts it has practically ceased. *Southern*.—The Jubilee of the Lovedale Missionary and Industrial Training Institute was celebrated on July 21 and 22. The foundation stones of several new buildings were laid. Lewanika, king on the Zambesi River, where M. Coillard is carrying on his heroic missionary labors, is a man of character, although not a Christian. He wrote to M. Coillard: "I am not afraid of a revolution, but if I remain alive and king of this country I must put a stop to witchcraft, robbery, fornication and drunkenness."—*Baptist Missionary Magazine*.

SOUTH AFRICA.—Rev. George Weavind, from the Transvaal, gave a stirring account of experiences in South Africa, in the course of which he said: "It may be reasonably asked, are these native Christians faithful? Are they consistent? Do they maintain a good confession before men? I am able to say they do. There are some exceptions, and where are there not? There are seasons when we have to mourn over lapses that grieve our hearts, and send us with tears to our knees at the throne of grace. None can understand the sorrow and bit-

terness of a missionary's heart when some about whom he has prayed much, and for whom he has cared much, lapse again into the heathenism from which they had been reclaimed. But this grand army of members of the Society, most of them, at any rate, are true and faithful to the Lord they love. You cannot understand all their surroundings, and what they mean, with all the heathen customs and the associations of heathen life working upon them, and yet, in spite of it all, while beer drinking and dancing are going on in their own towns, which they are not able to put down, while the heathen schools are carrying away the children of their neighbors, and the witch-doctors are striving to take from their own homes the children they are striving to preserve from the pollutions of heathenism, still they stand, in spite of all the influence and power that is brought to bear to reduce them to the slavery from which they have been delivered—great, noble, consistent followers of the Lord Jesus Christ—and have proved by their life, and some by their death, how complete is their devotion to the Master. There was one old chief called Petros Molepo, a blessed man, old enough to be my father, and he used to treat me as though I were his own child, and I was very glad he did. He lived on a farm belonging to the Missionary Society, near Potchefstroem. He formerly lived at Tabane's station, and there he was a member of the Society and a class-leader, but for some reason or other he found it necessary to go forth and find a home somewhere else. He was wandering about from farm to farm with his people for twelve long months without finding a place where they might rest. But during that long time the old chief gather-

ed the Society together week by week for their class-meetings. Sabbath by Sabbath he halted, that they might have the services to which they had been accustomed for many years. Every morning and every evening, no matter where they might be, he gathered the people together and conducted family worship amongst them. By and by they found a home upon the property belonging to the Missionary Society, and the very first thing they did when they *trecked* their wagons on to the land where they were now to find their home was to build a house of prayer, that they might there acknowledge God's goodness to them in at last providing to them a shelter under the wings of the Missionary Society they loved so well. Now, old Petros got very ill indeed, and his illness lingered for months. I went to see him often, and every time I went, although he was suffering great pain, he was cheerful, hopeful, and full of faith. At last the end came. I saw him just a few days before he died, and I said: 'Well, Petros, how is it now?' 'Ah,' he said, 'I am nearly home; my journey is nearly done.' I said: 'Is it all right?' 'O yes,' he said, 'I am going to be with the Lord'; and thus, trusting and confident, the old man passed into the mansion prepared for him above, to be with the Saviour, which is far better."—*Friend of Missions.*

UNITED PRESBYTERIAN CHURCH OF SCOTLAND'S FOREIGN MISSIONS.—The foreign work of this denomination occupies seven Mission fields, on which serve 117 fully trained agents, of whom 57 are ordained European missionaries; 20 ordained native teachers, 10 medical missionaries, of whom 4 are ordained; 5 European evangelists and 25 female missionaries. These agents

superintendent 97 native evangelists, 332 native teachers, 67 native zenana workers, and 42 other helpers. The native church membership last year showed an increase of 900 souls—the greatest addition ever recorded. In the year 1880 the members in the native churches numbered 9,687, and ten years later 15,799. The Foreign Mission income in 1890, including the contributions for zenana work, was £40,592, and an additional sum of £13,605 was given by the natives themselves in support of Missions, schools and hospitals.

AT HOME.

RESOLUTIONS OF THE LADIES' MISSIONARY SOCIETY OF THE REFORMED PRESBYTERIAN CHURCH OF CLARINDA, IOWA, ON THE DEATH OF MRS. BESSIE H. COULTER, IN THE TWENTY-FOURTH YEAR OF HER AGE.

Whereas, The all-wise Father, in the dispensation of His inscrutable providence, has removed by the hand of death our sister and fellow-laborer in the cause of Christ, Mrs. Bessie H. Coulter, who on Sept. 16th, 1891, was summoned from her earthly labor to heavenly rest, therefore,

Resolved, 1st, That in her removal, at the very threshold of active service for the Master, we keenly feel the loss of one we love, yet bow to Him who doeth all things well. 2d, That, appreciating as we do her Christian character, her patient submission to God, with her consecrated devotion to the Master's service, her abiding faith in God, we mourn her death as a personal loss and will ever cherish her memory 3d, That in the suddenness of this call we realize the uncertainty of life, and the wisdom of the Master's voice, "Be ye also ready." 4th, That we deeply sympathize

with the bereaved husband and other friends in this great sorrow, but especially with the motherless babe, and pray that the mother's God may be its God. 5th, That a copy of these resolutions be sent to the family of the deceased, and that they be published in the magazines of the Church.

MRS. A. E. WILKIE,
MRS. SADIE GILMORE,
MRS. MAGGIE McKEOWN,
Committee.

TEXAS.—Some six months ago, three young men, on a cold Sabbath, went out from Fort Worth, Texas, into the country to a small settlement, to tell the loving story of the Cross. Seeing how eager many seemed to be to hear the "glad news," a desire was expressed that some means might be raised up to go "from city to city." After much prayer, planning and consultation, it was decided to build and equip a Gospel wagon. This wagon is a convenient vehicle for the purpose for which it was designed.

The object is not to start Young Men's Christian Associations, nor to try to do the regular work of the ministry, but to spread the Gospel to men on the street, and also to start Bible Classes in places to which the wagon may go. The workers are five young men, brought together for this work from as many different cities, and are members of three different denominations and three different States. The work has been greatly blessed.—*Faithful Witness.*

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—*The Lord Jesus.*

MONOGRAPHS.

THE CHIEF PAGAN RELIGIONS.

(For a few months there will appear in this department brief articles on the above subject, taken from "Foreign Missions of the Protestant Churches," by J. Murray Mitchell, M. A., LL. D.)

MOHAMMEDANISM (c o n t i n u e d).—The islands that lie between the Asiatic continent and Australia are often called Netherlands-India; and we cannot but suspect that the belief that Islam is advancing in Hindustan arises from a confounding of the two regions. The part of eastern Asia that belongs to Holland contains, it is probable, nearly thirty millions of inhabitants. Almost nine-tenths of these are Mohammedans, at least in name. Islam is still gaining converts; perhaps about 10,000 a year. Christianity annually receives half this number—about 5,000—drawn from both Islam and heathenism. The converts from the former during the last twenty years in Java alone have been more than 10,000. In the Moluccas the Gospel now spreads faster than Islam.

We are sorry to say that, as regards religion, the conduct of the Dutch authorities in the East has been most culpable in a Christian point of view, as well as politically disastrous. They have smiled on Mohammedanism; they have frowned on Christian Missions. Now, however, they have taken alarm; for Islam of late, glorying in its strength, has manifested a bitter hatred of all that is Christian or European, and Holland has begun to tremble for her Eastern Empire. Let us hope that she will not now rush to the opposite extreme,

and—as formerly in Ceylon—blight with excessive patronage the true spirit of Missions.

We come now to speak of Mohammedanism among the Negro races of Africa. . . . Livingstone declared that he had seen no missionary zeal among Mohammedans in Africa. Mohammedan slave drivers in abundance; "the land like the Garden of Eden before them, and behind them a desolate wilderness"; and the cruelties which he had witnessed, he tells us, haunted his dreams and made him start up from sleep in horror. He further reminds us that the Koran has not been translated into any African tongue. The slaves are circumcised, but neither instructed nor released from slavery—Moslem thus tyrannizing over Moslem. Arabs speak of Negroes as *Gumu* or *callous*. So far the great missionary. But while all this is true of southern and southeastern Africa, it does not fully apply to central and western Africa, north of the equator. Mohammedan influence has been extending for the last twelve hundred years over the Soudan, and to within six or perhaps four degrees of the line.

And how extending? Pre eminently through war and conquest. We must not forget the words of Hallam: "The people of Arabia, a race of strong passions and sanguinary temper, inured to habits of pillage and murder, found in the law of their native prophet not only a license, but a command to desolate the world." War for the extension of Islam was solemnly commanded in the name of Heaven; and in twenty-seven military expeditions Mo-

hammed himself set the horrible example, which throughout all succeeding generations his followers have only too closely copied.

The unhappy Negroes have been an easy prey. They are slaughtered like sheep; for in most cases their discipline is poor, and their arms are few. The Arabs, on the contrary, are not only, as Burckhardt says, "A nation of robbers," but a nation of born soldiers. But there are Moslem missionaries, we are told, who are contented with simple preaching. We wait for evidence as to their success, and as to the means they use, since forcible conversion, wherever needed, is binding on the missionary. Meantime, we shudder at the accounts given by such men as Lander and Schweinfurth as to the character of the Moslem missionaries. If these experienced travelers are not entirely wrong, the so-called missionaries are often the vilest of the vile. And what do they teach? They teach the Negroes to repeat in Arabic the words, "There is no God but Allah, and Mohammed is Allah's messenger." The Koran is to the Negro—often to his Arab teacher—a book of incantations and spells. Written texts are worn as amulets; or the writing is washed off and drunk. Alas for the "exalted ideas of the Divinity," which, we are told, Islam communicates to the Negro fetish-worshiper! He mostly retains his old ideas. Even if he imbibed the Koranic idea, what would it be? Was the traveler Palgrave wrong when he called it "monstrous and blasphemous"? Was he wrong when he said that Allah has "one main feeling" towards his creatures, viz., "jealousy," lest they "encroach" on his kingdom and claims? The language is strong, and we will not fully commit our-

selves to it; but the fact that so well informed a traveler can use it may give some writers pain.

Slavery, polygamy, divorce at pleasure, intolerance to religion—these are not excrescences, but of the essence of Islam. To convert men to such a faith is easy. If Islam stops intoxication among its converts, good; but does it? Unhappily, no; or to a very small extent. At best, the acceptance of Islam will raise men to the Arab civilization of the seventh century; but it will fix them there. Progress is then possible only by casting it away. The best thing that we can say about Negro converts to Islam is that they imbibe so little of it. "A little knowledge" may in this case not be "a dangerous thing"—possibly advantageous, yet assuredly if they "drink deep" they will proportionally become fanatical and stern.

We do not for a moment admit that Islam is better fitted for the Negroes in their present state, though we have said that a lower religion will be more readily accepted than a higher. Nor need we at all despair of the advance of the Gospel among the black races. Missionaries like Dr. Leighton Wilson, who spent many years in west Africa, speak of them as "social, generous, confiding," and affirm that the "beauty and consistency" of religion is exemplified by the Christian Negro better than any other. Mrs. Beecher-Stowe did not draw wholly on imagination when she delineated the character of "Uncle Tom"; and Emin Pasha has lately said, "The black race in valor and courage is inferior to no other; in devotion and self-denial it is superior to many. . . . They are capable of progress."

Nor can we hold that the Negro is even

in point of intellect essentially inferior to many of the proudest races. Toussaint l'Overture, Frederic Douglas (half Negro), Bishop Crowther, Dr. Blyden—these names at once occur to us, and others could easily be added as proving that Negro capacity is often high. But the Negro has never had fair play, nor has he yet; we boast of having given him emancipation; but you may strike the fetters off the body, and yet make the iron enter his soul, perhaps only the deeper. The haughty Aryan race condescends to welcome Semitic and Mongolian converts; but, in its daintiness, it barely tolerates the Negro. What is our religion worth if this feeling is to last? Let us leave all pride of race to the Brahman. Let us remember that the believing Negro is a child of God as much as any of us—dearer, it may be, because of his simple faith, to the heart of the Father, than we, with all our boasted superiority of intellect and civilization. Let us respect the Negro, and so teach him to respect himself.

A NEW JOSS HOUSE IN SAN FRANCISCO.

A Joss house is a Chinese heathen temple, the home of the Joss or idol where idolatrous worship is practiced. In plain terms it is "the synagogue of Satan."

There are several of these temples in San Francisco, but they are all dingy, weird-looking places, except the new one which was opened last fall. It is a handsome edifice, built and furnished in the latest style, if we can properly speak of late Chinese styles. It is one of the finest and highest three-story buildings in the city. Its height is 75 ft., width 33 ft.,

depth 93 ft. The basement and first story are used for business purposes. The second story is taken up with an assembly room, offices, etc. The third story is entirely devoted to the Joss. This room contains elegant furniture, exquisite wood carvings, and other costly ornaments. The floor is tiled. In front is an open balcony with a curved roof 17 ft. high. The stairway leading up through the building is of marble, the walls of the stairway are covered with the names of the principal donors, with the amount of money donated for the building, thus letting their left hand know what their right hand doeth. The cost of the building with its furniture and ornaments was over \$70,000.

This temple was completed several months before it was opened for use, but according to Chinese custom it could not be occupied until a day for its dedication had been chosen by a religious fortune-teller in China. A disregard of this custom would insure bad luck to the building and all concerned, as the Chinese believe.

The Ning Yung Society which built this Joss house is as proud of it as an American congregation would be of a fine new church building. It is open to the public, and the presence of visitors is desired. Many Chinese come long distances to worship here.

Thus we have thoroughgoing idolatry at our very door. It is well for Christian people of our country to take notice of this fact, and be concerned about applying the remedy.

Oakland, Cal.

JAMES PATTON.

The churches are urged to raise the full appropriation of \$2,000 for the Chinese Mission in Oakland, Cal.

WELL DONE.

Khama rules over a tribe of the Betyuana people in South Africa, called Bamangwato, and he deserves all praise for the manner in which he has kept out of his country the sale of ardent spirits. When young he became a Christian, and all the missionaries who have labored among his people speak of him as most helpful to them. Some years ago a few Europeans endeavored to introduce into his territory cases and casks of rum. They told the chief that they "contained medicine," and the casks they promised to leave untouched. Khama consented, on condition that he did not see drunkenness.

It was not long before he beheld some of his people staggering about like white inebriates. The chief called the Europeans, and said: "I will have no more ardent spirits brought into my country."

But, replied the white men, "surely you will not object to our bringing in a case or two for private use at our own table?"

Khama replied: "No, I will not allow a single case to be brought in. You promised me that there should be no intoxication, but have deceived me." An old hotel keeper, not wishing to be baffled by an African chief, began to press his views, but Khama shut him up with these words: "You made me a solemn promise which you have broken, and now I command you to leave my country."

After reminding the traders of their disregard of his warnings and the laws of his country, which conduct on their part he attributed, and perhaps not unjustly, to his nationality and color, Khama continued: "Well, I am black; but if I am black, I am chief of my country at present. When you white men rule in the country you will do

as you like, *now* I rule, and shall maintain my laws which you insult and despise. You have insulted me because I am a black man, in my own town; you do so because you despise black men in your hearts. Go back to your own country, take everything you have got, strip the iron stoops off your houses—take all that is yours and *go*. I am trying to teach my people to act in accordance with the Word of God which we have received from you white people, and you show them an example of wickedness such as we never knew. You know that some of our brothers have got to like drink, and you know I do not want them to see it even, that they may forget the habit, and you not only bring it and offer it to them, but try to tempt me with it. *I make an end of it to-day*. Go, take your cattle and leave my town and never come back again."

The English missionary, Dr. Hepburn, who was present when Khama uttered those words, said that "utmost silence followed. Shame and utter bewilderment fell on most of them. They had expected nothing like this, and lost the very power to reply." Since the above occurred, this brave, noble Christian chief has never wavered, and although repeated attempts have been made to introduce ardent spirits into his country by unprincipled white men, all have been unavailing. Who will not utter an emphatic "Amen" to the prayer of the missionary among the Bamangwato, "Long may God uphold Khama in his earnest endeavors to raise and purify the people over whom He has placed him!" Would that I could say that other African chiefs are copying the example of Khama. Alas! in too many instances they yield to the temptations which assail them, and not

only drink themselves the white men's grog, but encourage their people to do so.

The large tribe of Amaswazi, whose country is supposed by many to be the most auriferous in Southeastern Africa, seems destined to be swept away, and that too in a short time, by the stream of intemperance which is flowing through their territory. Umbandine, their chief, is reported to be in a state of intoxication more than half of the time. All the rum which is killing him and his people is imported into Africa by white men.—*Christian Secretary*.

HEINE'S DEATH-BED.

Henri Heine, one of the most skeptical and cynical writers of the age, had passed through terrible torments caused by a disease of the spinal marrow. One day, as a friend was calling upon him, he said: "If I could only walk on crutches, do you know where I would go?"

"No."

"Straight to the church."

"You jest."

"No, no; straight to the church."

His illness continued, and this is the narrative of another of his friends, who visited him some years later, in 1849:

"I found Heine in Paris, but in what a state! He was lying on a mattress spread upon the floor. The poor man was almost wholly blind, and his body was a prey to the most poignant anguish; his withered arms stretched lifeless by his side; his disease incurable. His back, burned in spots by the surgeons, was one sore. He seemed the very picture of pain; and yet his fair and noble visage had a strange aspect of peace and submission. He talked of his sufferings as if they were those of another. For a long time I could not understand so much

peace and resignation in the midst of such an experience, especially in the case of one who had declared himself an atheist.

"He was not long in giving an explanation. A smile upon his lips, he described to me yet further the dreadful sufferings he endured, and, after having said that he should never get better, he proceeded in that steady and powerful voice which still remained, despite his utter weakness:

"My friend, believe me, it is Henri Heine who tells you so, after having reflected on it for years, and after having reconsidered and maturely weighed what has been written on this subject by men of all sorts; believe me, I have reached a conclusion that there is a God who judges our conduct, that the soul is immortal, and that after this life there is another, where the good will be rewarded and the wicked punished. Yes, this is what Henri Heine says, who has so often denied the Holy Ghost. If ever you have doubted these grand truths, fling from you these doubts, and learn by my example that nothing but simple faith in God's mercy can sustain, without repining, atrocious pains. Without that faith, convinced as I am that my bodily state is desperate, I should long since have put an end to my days.'

"Profoundly moved, I seized his hand. He went on: 'There are fools, who, after having passed their lives in skepticism and mistake, and denied God in their words and acts, have not courage to own that they are wholly deceived. As for me, I feel compelled to declare that it is a cursed falsehood which long made me blind. Only at present I see clearly; and any man who knows me must confess that it is not because my faculties have become weak, for never was my mind more clear and strong than this moment it is.'"—*From a French Newspaper*.

EVANGELIZATION IN SPAIN.

A Spanish missionary, writing to a friend, says: Following the example of the Apostle who strove "to preach the Gospel where Christ was not already named," and in obedience to the Master's command, "Preach the Gospel to every creature," we have turned to the too long forgotten village people, who will yield, we are persuaded, far better material for the upbuilding of the Kingdom than the unhappy, corrupted town folks.

Doubtless in answer to prayer, we went to B. Our friends in a neighboring village were against our doing so, as the people were so bad. And, truly, they were bad, at least thirty years ago, when two Englishmen visited the place to fish for coral. The villagers got tired of helping them with their diving apparatus, and perhaps, too, were jealous of their greater success. One day, while an unfortunate Englishman was on the bottom of the sea, coral hunting, the apparatus was purposely broken (so it is said), and he was drowned. The priest had the Protestant buried on the sea-shore "like a dog," the villagers said, and his companion returned at once to England. The very woman with whom the Englishmen boarded was our first convert in the wicked place; she was an aged and devout Roman Catholic.

A man of over sixty was another convert in the same place. As he is one of the richest men in the village, he is able to give much time to Bible-reading and testimony of the truth. Among the inquirers was a serious fisherman, who surprised us by his clear thoughts and ways of expression. While under soul anxiety he could not sleep at nights, and his wife feared he would turn mad. But both he and she found

peace. And it seemed quite natural to every one that he should be the overseer of the flock; so the church is in his house.

The village of C. was spoken of as a remarkably bad and bigoted place, and people wondered why we were there. But we believed we should find a Cornelius there, and so it was. He was a well-to-do farmer of fifty, who believed in God and prayed to Him; he had, moreover, no small knowledge of his New Testament, but yet was unsaved. He placed himself and his house at our disposal, drank in the truth, and was saved, as was also his wife. After the meetings were conducted in the upper room of his house, he would speak to the people in the doorway. Being superior in intelligence to most of the villagers, he is the light of the place.

In the village of D., where hundreds listened to the Word for six weeks, and where converts are still coming out, the greater part of the villagers are persuaded that we have the truth; the very infidels say that if they followed any religion it would be ours. The villagers themselves testify that the awful and inveterate custom of blasphemy has greatly decreased since our preaching. Nevertheless, the priest wanted us to be turned out, and applied to the Mayor to do this. But the answer to the priest was, "The people want the Protestants here, and if you do not you are at liberty to leave the village."—*The Christian*.

DO LIKEWISE.

The Samoan group have a Christian population of 30,000. In the largest of the islands there are not fifty families that fail to observe family worship. Last year, besides supporting the Gospel at home, they sent a thank-offering, as their custom is, of

\$9,000 to the parent Missionary Society of London to help to carry the good news farther on. When a church member dies they still keep his name on the books, and put a mark after it, denoting a word pict-

ure which means: "We cannot think of him as dead, either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence."

LETTERS FROM CHRISTIAN WORKERS.

The Missionaries, at home and abroad, must keep in close touch with their constituencies to secure sympathy and support. Facts are needed from all the fields.

A private letter from Mrs. Mary A. McCarroll, of Latakia, Syria, dated Nov. 11th, 1891, contains the following items of interest:

On Monday Mr. Easson had a telegram from Mr. Stevenson saying he would be in Larnaka that night. It is a great disappointment to us all that Mr. Easson could not go over to meet him and help him get started in his work. But, since cholera broke out in Damascus—about six weeks ago—Cyprus refuses to receive any steamers from Syrian ports. So the only welcome we could give Mr. and Mrs. Stevenson was a telegram. Mr. Easson had written to a man in Larnaka who would meet Mr. Stevenson and do what he could for him. Our school work is going on nicely. We have fifty-one girls in the boarding-school and quite a good day-school. There is very little sickness among the children and for the most part they are studious and industrious. Sabbath last was our Communion, and our hearts were gladdened by a number of our girls giving their hearts to Christ. We have been praying for these girls and hoping there might be four or

five who would unite with the Church. Our prayers were answered by *eleven* accepting Christ as their Saviour. We were almost too happy to sleep the night after we knew so many had come out on the Lord's side. I can realize in a degree what joy it must be to Miss Wylie and Miss Edgar to see the fruits of their labor. There were eighteen new members. Eighty sat down together at the Lord's Table. Mr. Easson had all the services to conduct himself, as Mr. Stewart cannot get down from Kessab. It was truly a "time of refreshing." It seemed as if we especially needed the encouragement at this time, for the Governor of Latakia is doing all he can to hinder our work, seizing Mission property in Jendairia and Aldainey, turning our teachers out of doors and threatening them if they will not leave our employ. We are resting in the promise, "Lo, I am with you," and we know our Heavenly Father can make the very wrath of man to praise Him.

We miss Mr. and Mrs. Stewart and wish they were here. Mr. Stewart writes that he feels the Lord is keeping them in Kes-

sab for a purpose. There is a great awakening among the people in Inkzik, and no one from here could go there now on account of quarantine. But Mr. Stevenson is near and we are praying for a blessing upon his work.

We are having our first touch of winter to-day. Cold raw wind and a driving rain, with an accompaniment of "celestial fireworks." Had our stoves put up this afternoon and a fire feels pretty nice to-night.

Every one is in health, busy and happy.
Friday Night.

It is said that a woman's letter is never complete without a P. S., so here is one with mine.

Mr. Easson had word from our Consul to-day that the Waly had sent word to the Governor to cease his work against us ; to leave our teachers and our property alone. We very much hope he'll *mind*, but he has disobeyed, or rather utterly disregarded orders from the Waly before, and he may do so again. The storm of Wednesday night was very severe, a great deal of damage was done, trees uprooted, and some buildings injured, and vessels out at sea had a narrow escape; only by throwing overboard all cargo were they able to keep afloat.

M. R. McC.

We are allowed to take the following sentences from a private letter from Miss Wylie, of Latakia, to a friend in New York:

"We are all very busy. You would hardly believe it where there are three, but it seems the more of us there are the more we find to do. Mrs. McCarroll has taken the oversight of the Primary Department. I have had a feeling that the little ones did not have all the attention that they ought to have, and I feel well satisfied, now that she has taken it in charge. Miss Edgar and I divide the oversight of the advanced classes and the boys' school. We each teach two or three classes. Mrs. McCarroll has an English class and takes turns with us in the school housekeeping, and in taking out the girls for walks. You know some one must be with them when they go out. . . . Mrs. McCarroll conducted worship with the girls last Wednesday evening (Nov. 18) for the first time in Arabic. I think that is doing well, as she has not been here a year. . . . Monday evening I have a class of girls in the Testimony, Wednesday evening there is a meeting of the Sabbath-school teachers, Thursday evening there is an Arabic prayer-meeting, and Friday evening the English prayer-meeting."

EDITORIAL NOTES.

—The following table shows the amount that the young women of the Reformed Presbyterian Church in the United States and Canada have pledged themselves to contribute annually for a term of at least five years, towards the support of another foreign missionary :

M. H. Gilchrist	\$12.50
Bovina, N. Y.	
L. M. S., Mary A. McClurkin,	
Sec'y	12.50
Oakdale, Ill.	
*Maggie McFarland	12.50
St. John, N. B.	

*Since deceased.

Mary Curry	\$12.50	A sister in Christ	\$5.20
Winchester, Kan.		Southfield, Mich.	
Nellie Gray	12.50	Martha Monroe	5.20
2d New York.		1st Boston, Mass.	
Y. L. M. S., Penelope Allen,		Mary E. Moffitt	5.20
Pres.	12.50	Wilksburg, Pa.	
Beaver Falls, Pa.		Mrs. A. O'Neill	5.20
"In Memoriam"	12.50	Winchester, Kan.	
2d New York.		Eliza M. Cannon	5.20
Mrs. J. H. Kirkpatrick	12.50	Rehoboth, Ia.	
Oakland, Cal.		Jane M. Edgar	5.20
Rosamond E. Johnston		1st Boston, Mass.	
(Mrs. Holmes E. Walker)	12.50	Mrs. Mary Slater	5.20
Boulevard Mission, N. Y.		Canonsburg, Pa.	
Jennie E. Gilchrist	12.50	Mrs. J. E. Pitblado	5.20
Bovina, N. Y.		1st Boston, Mass.	
Rebecca Porter	12.50	Mrs. Esther Gilmore	5.20
3d New York.		West Lebanon, Pa.	
Rebecca H. McNeill	12.50	Mrs. Maria J. Kerr	5.20
3d New York.		Hebron, Kan.	
In the Master's cause	12.50	Mrs. Margaret Pollock	5.20
1st Newburgh, N. Y.		Clarinda, Ia.	
L. M. S., Anna E. Moore, Sec.	12.50	Mrs. M. E. Latimer	5.20
Olathe, Kan.		Hebron, Kan.	
L. M. S., Georgia M. Tag-		Eliza T. Scott	5.20
gart, Sec'y	12.50	Primrose, Pa.	
Miller's Run.		Several Ladies	10.40
Mrs. Mary E. Metheny	12.50	Barnesville, N. B.	
Mersine, Asia Minor.		Amy J. Moffitt	5.20
A birthday memorial of the		Wilksburg, Pa.	
late Rev. J. H. Wylie	5.20	Mrs. T. G. Graham	5.20
Olathe, Kan.		Olathe, Kan.	
Mary A. McClurkin	5.20	Mrs. J. C. Taylor	5.20
Oakdale, Ill.		Craftsbury, Vt.	
Mary Carithers	5.20	A. M. Stewart (Mrs. Turbitt)	5.20
Cache Creek Mission, Ind. Ter.		4th New York.	
Mrs. Edwin Chase	5.20	Mary J. Dunn	5.20
Horton and Cornwallis, N. S.		Quinter, Kan.	
Margaret B. McGeorge	5.20	Mrs. S. G. Conner	5.20
New Galilee, Pa.		Miller's Run.	
Mrs. Elma Copeland	5.20	Mrs. J. H. Mears	3.65
Hebron, Kan.		Dresden, O.	

Julia B. Lynn.....	\$3.65
Rochester, N. Y.	
Ella A. Russell.....	3.65
Bovina, N. Y.	
Mary J. Gray.....	3.65
Clarksburgh, Pa.	
Bessie S. Scott.....	3.65
Venice, Pa.	
Maggie M. Brady.....	3.65
Barnesville, N. B.	
M. Ella Gilchrist.....	3.65
Bovina, N. Y.	
Annabel Gilchrist.....	3.65
Bovina, N. Y.	
Mrs. Jane Hird.....	3.65
1st Boston, Mass.	
Susie W. Willson.....	3.65
1st Philadelphia, Pa.	
Jennie Torrence.....	3.65
North Cedar, Kan.	
Lizzie J. Edgar.....	3.65
Linton, Ia.	
Sadella Stevenson.....	3.65
Washington, Ia.	

We have not been able, in every instance, to designate the Congregation to which a subscriber belongs, and have substituted the post-office address. Unable also to tell whether the donor is "Mrs." or "Miss," we have entered the names as they were subscribed in the pledges that came to our office. This is the only excuse we can offer for using in this public way names that are sacred to the home circle or to very intimate friends. With only a few exceptions no preference has been expressed for a particular field. Five have indicated China, and hope that the way may soon be open to commence operations in that vast empire. Two favor an increase of the working force in Syria, and one limits

her contribution to evangelistic work on the Island of Cyprus. The rest leave it with the brethren, who have been appointed to administer the Foreign Mission work of the Church, to decide. Even those who have a strong preference are willing that their money should be used in another field provided that the interests of truth are effectively served and the glory of the Divine Master promoted through their instrumentality.

We ask the young women of the Covenant Church to notice that the sum of the contributions already made is only \$387.85, or rather more than one hundred dollars less than half the amount required to pay the salary of a foreign missionary. Surely they who have not laid aside an offering for the purpose will hasten to do so, that there may be no delay in sending out another laborer. There are not fifty families represented in this new enterprise, and there must be at least four times fifty that have not yet been heard from, abundantly able to give *an extra cent a day* to extend the cause of Christ. The nine cents that remain, after devoting one to the missionary cause, will be found to have more purchasing power than the original ten.

—On Sabbath, Dec. 13, 1891, the following note was put into our hands: "Will you please use the enclosed \$30 for Christ's cause, as you think best, in this or foreign lands, and oblige yours cordially." The donor is a member of 2d New York, but we are not at liberty to publish the name. A similar contribution, some twelve months ago, was accompanied with a similar request, save that we were not charged to withhold the name. That we forwarded to the Treasurer of the Cache Creek Mission

in Indian Territory. This we have added to special contributions to the new work in Cyprus.

—On Sabbath, Dec. 27, 1891, a note was handed us, as were going into church, which covered one hundred dollars; and, at the special request of the generous donors, we have forwarded it to the Treasurer of the Foreign Missions anonymously. If this missionary spirit were more widely extended, there would be no need of appeals for money to extend the evangelistic operations of the Church.

—In the early part of last month we received a letter from Baltimore, Md., enclosing a postal order for five dollars from the Syria Boys' Mission Band of the Reformed Presbyterian Sabbath-school in that city, to be equally divided between the Syrian and the Indian Industrial School. These instructions have been acted upon, and we thank the boys for their annual remembrance of these missionary enterprises.

—It gives us pleasure to put in print once more the names of the following one dollar contributors to the Indian Mission, a little boy and his sister, who have earned the money and who set an example to grown-up people in connecting their gifts for the heathen with prayer:

Vale Downie.....	\$1 00
Anna Downie.....	1 00
Beaver Falls, Pa.	

—We wish all our readers a Happy New Year; and we venture to suggest that the secret of real happiness is activity in the service of God. There is one saying of our Lord, not to be found in any of the Gospels, but incidentally referred to in the Acts of the Apostles: It is more blessed to give than to receive. If we devote our-

selves, as opportunities offer, to making others happy, we cannot fail to be happy ourselves.

Shall there not be an advance in every form of Mission work this year? The churches are too willing to rest in present attainments, whereas we ought, as the Spirit of God tells us, to forget the things that are behind and reach forth unto those things which are before. The London Missionary Society has set the whole Church an example in this regard. It has resolved to add one hundred additional missionaries to its staff before the celebration of its centenary in 1895. At the meeting, when this action was taken, it was urged "that the Society should fearlessly face the great additional responsibility proposed, in the confidence that, if God had appointed the service, He would also provide the means." Let us make 1892, which is the one hundredth anniversary of modern Missions, a year of corresponding advance in our missionary operations. Let us yield ourselves to God, that His spirit may have full possession of us, and then body and soul will be sanctified to His service.

—The American Board of Missions Almanac for 1892 has been laid on our table. We cannot speak in too high terms of this admirable annual. It contains carefully prepared and accurate statistics of the Foreign Missionary Societies of the Evangelical Churches in the United States, Great Britain and Continental Europe. Facts and incidents that every one who takes any interest in the progress of the Gospel ought to know, are to be found in its pages. The price is only 10 cents a copy, postpaid, or \$1.00 a dozen. Address Charles E. Swett, 1 Somerset street, Boston, Mass.

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